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A Bit of Recent Swedish Church History.

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Outside of professional circles few men know of the movement in Sweden which has resulted in the establishment in that country of Lutheran congregations that are independent of state control and maintain an attitude of protest for conscience' sake against the unscriptural and un-Lutheran teachings and practises of the Lutheran state church of Sweden, its prominent theologians, and leading church-men. The movement has been described in a Swedish brochure [1]) which not only has proved most instructive reading-matter, but will be seen to be heartening to all who in these days of apostasy from the standards of the old faith still uphold that ancient type of Christianity which at one time victoriously overran the pagan world, that Lutheranism of the old school which essayed to restore evangelical Christendom to its divinely intended status.

1. SCHARTAU AND ROSENIUS OPEN THE FIGHT AGAINST RATIONALISM.

The writer of the brochure tells us that in its devastating spread seventeenth-century rationalism at last had reached also Sweden, and although it did not work in that country all the havoc it had wrought in Germany, it nevertheless put its stamp on Swedish church-life. It produced great irreligiousness, while allowing the external forms of godliness to remain. Men became liberal; while their faith crumpled up, their conscience became wide. A spiritual night seemed about to settle on the homeland of Olaus

1) *Evangeliska Fosterlands-Stiftelsen*, den Moderna Teologien och Bibeltrogna Vaenner. Af Amythos. Stockholm. Axel Wallen & Co.

Petri and Anders Karl Rutstroem. Daylight broke once more on Sweden when a religious awakening occurred, first in the southern part of the country. There the movement centered about the activity of Schartau, while in Northern and Central Sweden Carl Olof Rosenius, before others, became a spiritual leader. "These two men, Schartau and Rosenius, are so unlike each other that even to-day the followers of the one can hardly understand those of the other. But there were also points of agreement between them, for neither of them was friendly to rationalism. Through them positive Christianity with its demand that men must be converted to God was restored to honor. On the ground that had been ruined and laid waste by 'reasonable Christianity' they erected a house of God patterned after the cathedrals of the fathers: Schartau built a church of stone, Rosenius a more modest and cozy house of prayer."

2. The Rise of the E. F. S. or "Stiftelsen."

Out of this religious awakening there grew later the Evangelical Fatherland Society (*Evangeliska Fosterlands-Stiftelsen*), but Rosenius must not be regarded as the only instrument for building up this organization. Many others took part in this work. Foremost among them was P. Fjellstedt, through whom the spiritually awakened received the first impulse to unite for the purpose of carrying on mission-work, Oscar Ahnfelt, who "became a tool in the Lord's hand for planting many firmly in the kingdom of God," and H. J. Lundborg, "the man with great, vital, and energizing ideas and brief time for work." Lundborg "laid the foundation for *Stiftelsen,*" for it was through him that God carried into effect the thought of gathering all the believers in the Swedish realm into one society. Where Lundborg left off, Rosenius, Fjellstedt, B. Waldstroem, and others took up their work and turned the teeming thoughts of Lundborg into realities.

3. The Rudin Controversy.

Meanwhile there arose also among the younger men two on whom great hopes were staked: Waldemar Rudin and Paul Waldenstroem. *Stiftelsen* expected much from both. Responsible positions were assigned them: the one became the first Superintendent of Missions of the E. F. S., the other, after the death of Rosenius, assumed the editorship of the *Pietist.* But *Stiftelsen* had cause of complaint about both men. For both men started doctrinal controversies the full effects of which even now cannot be

fully estimated. The so-called Rudin Controversy was concerning Justification. Regarding this question the Superintendent of Missions took a position other than the Lutheran. About 1865 Rudin began to preach a justification extending gradually through a person's entire life. According to his teaching man becomes righteous before God in the same degree as his faith grows strong and bears fruit in his living. "It was plain that the Superintendent of Missions had come to differ not only from Luther, but also from Paul; for both teach emphatically that Justification is a forensic act of God and does not in any way whatsoever depend on our strength of faith or sanctification of life." However, the men who at that time (1868) sat in the directorate of *Stiftelsen* were wise enough to remove explosives so as to prevent an explosion. When a majority of the directors declared that they could no longer have undivided confidence in him as a leader in the theological education of their future missionaries, Rudin quit his position. Thus the Rudin controversy did not cause any open quarrel, and a deplorable separation that was threatening was avoided, but it is likely that for this very reason, because the matter was settled quietly, *Stiftelsen* has not succeeded in freeing itself altogether from Rudin's influence. Another reason why this influence continued was because Rudin became professor at the University of Upsala and by his personal godliness exerted a great influence on that circle of theological students from which the teaching forces for *Stiftelsen's* Missionary Institute had to a great extent to be recruited.

4. The Waldenstroem Controversy.

There was no secret dealing in the controversy which Lector P. Waldenstroem started in 1872. This time the point in controversy was the reconciliation in Christ. Lector Waldenstroem went to war against the "position clearly maintained in our confessional writings, that God demanded to be, and in Christ was, reconciled. He granted only that man needs to be reconciled, and since 1875 taught that this reconciliation takes place when man comes to believe that God is his kind and gracious Father. Quite correctly Waldenstroem's opponents raised the objection that, if his teaching were correct, Jesus would be altogether superfluous and His death would be both unnecessary and meaningless." The controversy regarding the reconciliation was heated and long drawn out. At the beginning of it the directors of *Stiftelsen* stood hesitating and undecided, but finally they took a position against Waldenstroem. This led to a complete division of E. F. S. into two parts

and the formation of a new mission society, the *Svenska Missionsfoerbundet.* The majority of the friends of missions in Sweden went with Waldenstroem, who, being a pietist, had inherited not a little of the authority of Rosenius. However, an essential factor in bringing about this result was the position which *Stiftelsen* took on the question of its relation to the Swedish state church and which was disapproved by most of the friends of mission-work.

5. Free-Church Aspirations.

Brisk breezes of a free-church nature were blowing through Sweden. They had begun some time before: about 1850 Dr. Fjellstedt had advocated organizing an Evangelical Lutheran Free Church. This would undoubtedly have been done if Rosenius had not opposed it. Even H. J. Lundborg cherished strong free-church sympathies, and Oscar Ahnfelt, during a visit in Norway, became a free-church man in the question of the administration of the Lord's Supper. On his initiative or advice some Lutheran congregations of a free-church character were organized in Skaane after 1860. Ahnfelt was greatly faulted for this, but later developments seemed to justify his action. For when the Waldenstroem controversy broke out, the congregations at Skaane, which permitted their members to receive the Sacrament even at the hand of a separatist layman, remained to a man faithful to the Lutheran doctrine of reconciliation, while the strictly state church *Kristianstads Traktatsaellskap* split asunder into two parts. However, it was not until 1870 that the free-church movement began to spread. After idle attempts to remain neutral and undecided the directorate of E. F. S. took a definite stand, disapproving all separation from the state church. Thereupon Waldenstroem came forward as the champion of the free church. With dialectic skill he fought the state church, exposing strikingly its incontestable faults, and showing the merits of the free-church system. This made Waldenstroem beloved and popular among many friends of missions who were free-church men, and as people began to love the man, his teaching, too, found access to many hearts. "Accordingly, when E. F. S., in 1881, celebrated its twenty-fifth anniversary, it had passed through severe trials. But it had stood the test; it had not let go of the truth, but stood still on the foundation of the Evangelical Lutheran Confession. Its directors had shown themselves able with God's help to pilot their ship through storms and great billows."

6. Bible Criticism vs. the Bible.

In the modern Protestant churches there has occurred a notable falling away from the *principium cognoscendi* in theology, which in the age of the Reformation was accepted by all and consistently applied by very many of the leading theologians. "When Luther opened his warfare upon the papacy, he set up, over and against every human authority, the Holy Scriptures as the only touchstone by which every doctrine was to be tested and its value established. For Luther and the other reformers it was an unquestioned truth that all the canonical books of the Bible were throughout the Word of God. For this reason the article regarding the Holy Scriptures as the norm for men's faith was one of the two fundamental principles of the Reformation. All Protestant churches until the present time have maintained this fundamental position," — at least in theory. But a tendency among theologians was gradually manifested to undermine the authority of the Scriptures. The plea was advanced that from the judicial authority of the Bible *one* doctrine ought to be excepted, and that an important one, *viz.*, the doctrine concerning the Bible itself. In this doctrine the Bible ought not to function as judge; it could at the utmost act as a witness, but all statements which it made regarding itself must be received with caution and must be absolutely doubted if they are found to contradict any statement in an old apocryphal tome. The judge's seat must be occupied by human reason, which under the name of "scientific research" should be accorded the right to render the decision and to settle the question how much and what part of the Bible is God's Word. "Luther and many other men of the Spirit had taken the liberty to discuss the question to what extent this or that book could be regarded as justly belonging to the canon, but never did the reformers by a single word dare to hint that a book of the Bible the canonical genuineness of which was acknowledged by Jesus or His apostles could contain anything that is not absolutely reliable and divinely true."

However, modern research, called in popular parlance "Bible criticism," is with noticeable predilection occupied with revising and criticizing everything, even such statements of the Bible as the apostles have declared to be utterances of the Holy Spirit. Similar pleas and claims have in the course of time been often advanced, but never with such force as now. And they have always been declined by authoritative men in the Church as unwarranted and harmful in the highest degree. The new element in the present

situation is really this, that such pleas are now advanced, championed, and carried into practise by many churchmen, especially by prominent men at the universities. It is quite plain that if the testimony of the Bible in its own behalf is not reliable, it cannot be regarded as reliable in other questions of doctrine, and thus, if Bible criticism is right, the conclusion of the whole matter will be that the verdict of reason extends to all the contents of the creed. That is exactly what modern theology is aiming at. Without informing themselves what the congregations think regarding the question at issue, the representatives of this theology have for a number of years operated with the new method and set up reason as judge over the Bible. These doings take place chiefly at the universities, and the result of these tactics, worked behind the congregations' back, is that many congregations at present find that they have pastors who, regarding the important question, What is the Bible? are proclaiming a doctrine that is manifestly at variance with the faith which the congregations inherited from their forefathers. Many a pulpit in the realm is now ringing with a proclamation the real contents of which can be expressed by the statement: 'The Bible is not God's Word.' For Bible criticism thinks that it has arrived at this awful conclusion."

7. Waldemar Loennbeck's "Torch" and the "Nordisk Bibelfoerening."

Bible criticism entered Sweden from Germany. It gained entrance into the universities on the quiet, without the general public, which does not keep abreast with the professional theological literature, having any inkling of what was going on in the world of learned men. It was really Professor Rudin and the present Bishop Personne who drew attention to this question, for they were the first who dared to make the results of Bible criticism popular. They sought to represent the matter as good and worthy of commendation. These views, when published, certainly created some unrest, but upon the whole there were not many who took notice of the matter. Then there came other and more violent shocks to rouse people. For after Professor Rudin, who was respected for his personal godliness, had opened the door, the younger theologians dragged the entire apparatus of Bible criticism into the Church. The unrest now became intense, and strong voices were raised which demanded that the conflict be taken up with the new teaching, which, when sounded to its depth, was nothing else than a well-

disguised creed of unbelief that was to be inculcated upon men in the name of Jesus.

Now, although it was plain that something ought to be done, and although the wish was expressed that some one might subject modern critical research to a closer examination and show that for a great part it rested on unsafe assumptions, still there was no one found who possessed at the same time the requisite knowledge and the necessary courage for this urgent task. Meanwhile the Lord Himself knew what He wanted to do. He chose as His instrument in this instance none of the bishops or theological professors of the Swedish Church. As He has always done, so in this case, too, He pursued His own way, which, as we know, meets the calculations of human reason only in the rarest instances. In Sweden's old brotherland, in Finland, there labored for a number of years an author who was a believer, Waldemar Loennbeck by name. He had had his eyes opened for some time to the danger with which the Church was threatened from modern Bible research. He followed its development with interest, and, although a layman, began after some time to devote himself exclusively to the study of questions related to Bible research. After he had visited England for some time for the purpose of study, he moved to Stockholm and in the fall of 1901 began publishing in that city a great scientific periodical for Christian faith and research. This publication, *Facklan* (the *Torch*), was received with good will and sympathetic interest by all real friends of the Bible, regardless of the religious organization to which they belonged. It took up in earnest the conflict with Bible criticism, and it was soon observed that the leading Bible critics had had no thought that some one had been following their doings with critically observing eyes. Accordingly, some of them tried, not to refute the arguments of the *Torch,* but to cast suspicion on the periodical as being unreliable, inasmuch as its editor was not a scientific scholar graduated from a university. About the same time that the *Torch* started upon its career, there was formed upon the initiative of Provost H. B. Hammar of the ephory Engelholm a society which was given the name *Nordisk Bibelfoerening* (Norse Bible Union) and gained quite a large following in Sweden, Finland, Denmark, and Norway. This society began publishing several apologetic treatises of considerable merit. Especially during its early years the *Nordisk Bibelfoerening* scored great achievements in its fight against Bible criticism, but since then it seems to have quit the battlefield.

8. C. U. Widstroem.

In 1906 E. F. S. celebrated its fiftieth anniversary, and all sections of Sweden took part in it. The little mustard-seed had become a large tree. *Stiftelsen's* congregations, representatives, missionaries, and preachers could be reckoned in hundreds, the number of copies of the Bible and edifying books spread by *Stiftelsen* in millions. "The stream of spiritual blessings which God communicated to our people from 1856 to 1906 through the *Fosterlandstiftelsen* has been so great that it simply cannot be calculated. Accordingly, it need not surprise any one that all were glad, and the joyful festival was celebrated with a special jubilee cantata. Everything looked very promising. There was really but one drop of sorrow in the cup of joy, but that was sufficient for the friends of *Stiftelsen* who were heeding the signs of the times: a few months before the festival Supreme Court Justice C. U. Widstroem, for many years the unusually energetic and clear-visioned President of *Stiftelsen,* had been called home to the festival of joy with his Savior. In him *Stiftelsen* had lost a man who for a series of years had contributed to the successful development of the society. He had been the tool in God's hand to keep the ship on the true course. Now he was gone. Those who knew what he had been were filled with anxiety amid the joyful festivities of the jubilee."

9. State Church or Free Church?

The directors chose as Widstroem's successor General Friherr A. E. Rappe. Of him the majority of the mission-friends knew really only this, that he belonged to the "not many noble" [2]) who were called. Besides, it had been learned that he was a highly trusted man in the service of the Swedish realm, who had displayed remarkable bravery in the war between France and Germany 1870 to 1871. But nobody knew whether he was the man to complete the work of Widstroem. Future events were to answer this question. Certain it is that the change in *Stiftelsen's* presidency took place at a critical time. Signs foreboding the approach of a crisis were not wanting. A question arose soon after which with short intervals had been of a burning nature ever since the organization of *Stiftelsen* — the question regarding the attitude of *Stiftelsen* to the state church. For within the state church a work of reorganization, or reformation, was in progress which could not be

2) 1 Cor. 1, 26.

simply ignored, and that all the less because it was urged by state church people, on the one hand, that the new movement within the Church rendered the continuation of *Stiftelsen's* work superfluous, and on the other hand, that *Stiftelsen* ought to place itself and its organ at the disposal of the new movement. Within *Stiftelsen* there was, as always, more than one view on this question: "some were inclined to listen to the suggestion from state church men, others favored an attitude of independence over against the state church, however, without urging separation. In the fall of 1907 there was held in Stockholm a conference of the *Saellskapet foer fraemjande af kyrklig sjaelavaard"* [3] (Society for the Promotion of Pastoral Care by the Church). At this conference the wish of state church men, *viz.,* that *Stiftelsen* turn over its work to an organization that was to operate under control of the state church, was expressed with greater clearness than at any previous time. It was held that this ought to be done at once by appointing a provisional directorate that was to carry the idea into effect. In warm terms one of the members of *Stiftelsen's* directorate expressed his perfect agreement with the suggestion that had been made to the society. But, on the other hand, the representatives of the other tendency in *Stiftelsen* who were present at the meeting raised such a strong opposition that the motion was dropped and has not been heard of since in that form. Meanwhile the conference had explained what could be expected from the state church. What this was, was indeed known beforehand, but as yet it was only a few fully initiated into the state of affairs who knew that the demand of the state church had influential advocates in the directorate of *Stiftelsen.* It became manifest that these men were conscious of their strength to such an extent that they risked coming out openly. Something had to be done if E. F. S. were not some day to find itself altogether unexpectedly placed under the control of an ecclesiastical minority. Before all else *Stiftelsen's* own friends must be roused to a perception of the danger. For there was a real danger, since rationalism and Bible criticism began to spread within the state church without hindrance.

10. "Nya Vaektaren."

On the evening of the same day when the aforementioned conference was adjourned, three friends of *Stiftelsen* agreed that the time had arrived for starting a periodical the policy of which was to be to combat Bible criticism and protect the independent

3) Gesellschaft zur Foerderung kirchlicher Seelsorge.

position of *Stiftelsen.* This periodical, which was called *Nya Vaektaren (The New Watchman),* became a reality. The men who took the lead in this enterprise were wholesale merchant John Eriksson, a member of the directorate of E. F. S., Pastor Efr. Rang, the field secretary of E. F. S., and Axel B. Svensson, a preacher at Bethlehem Church in Stockholm. The last-named of the three became the editor of the periodical. This resolution to publish *Nya Vaektaren* was the one significant and noteworthy result of the Conference for Promoting Pastoral Care in 1907.

11. Trouble Brewing in "Stiftelsen."

The attack from without had thus been successfully repulsed. It had been attempted in a modest form, and the repulse itself was made with all possible considerateness, inasmuch as more or less manifest errors and defects had been pointed out on both sides. It was not probable that the leaders of the movement in the state church would speedily renew their overtures. The danger that was threatening now was chiefly from the friends of this movement within *Stiftelsen's* own circles. But of this more anon.

The position of *Stiftelsen* on the Bible had always been clear and distinct. Its members held fast the fundamental principle of the Reformation and believed, accordingly, that the Holy Scriptures are the Word of God. Of this position of *Stiftelsen* unequivocal testimony was borne by a whole series of excellent apologetic writings which in the course of the year were published by E. F. S. It was quite natural that, when the *Torch* began to be published, *Stiftelsen* assumed a friendly and favorable attitude towards the same. The policy of the *Torch* was clear and distinct from the start and embraced opposition to *all* modern Bible criticism. Because of this policy the directorate of E. F. S. resolved to favor the publication. The relations with this publication were of the very best kind, and during the first six years of the existence of the *Torch* not a single disharmonious note was heard. Four members of *Stiftelsen's* directorate were warm friends of the *Torch:* the President, Court Counselor Widstroem; Lector G. S. Loewenhielm; wholesale merchant John Eriksson; and Pastor B. Wadstroem. As stated before, Court Counselor Widstroem departed shortly before the jubilee in 1906, and Lector Loewenhielm did not survive him long. It is certainly a fact worth noting that it did not take long after this when a change in the attitude of *Stiftelsen* towards the *Torch* could be observed. First an attempt was made to place the editor, Loennbeck, under a controlling censorship.

This attempt surely did not originate in the E. F. S., but it found a zealous champion in one of *Stiftelsen's* men, who appealed to, and sought support in, the authority of the chairman of the foreign mission of E. F. S., Prof. Ad. Kolmodin.

12. Professor Kolmodin's Maneuvers.

This gentleman had disapproved the program of the *Torch* in certain points. In 1907 Professor Kolmodin moved that *Stiftelsen* publish a series of writings, with the object of combating "destructive" Bible criticism. This was the name which was now being given to Bible criticism, because it went to the extreme of subjecting *all* articles of faith to the judgment of reason. The series of writings in question was really published under the editorship of Professor Kolmodin. The first number of the series was quite valuable, but the revisers of *Stiftelsen* who had to examine the later numbers soon made the discovery that on the question of the Bible Kolmodin did not occupy *Stiftelsen's* old standpoint. As No. 7 of the series there was published a treatise by Professor Kolmodin himself: *Christianity and the Bible of the Primitive Christian Congregation.* After examining the manuscript the committee of revisers declared unanimously that the treatise could not possibly be published by E. F. S. because of the plain assertions in favor of Bible criticism which were found in it. Out of regard for the author the question was taken up once more, after Professor Kolmodin had partly withdrawn his manuscript, partly rewritten the most offensive sections in a milder form. Now there began a series of intrigues which aimed at pushing through the publication of the treatise under the auspices of *Stiftelsen.* A majority of the committee of revisers had reached a private agreement to put the most prominent statements of a tendency unquestionably favorable to Bible criticism into such an ambiguous form, by means of changing some specific expressions, that they should not rouse attention. They even succeeded in winning the author over to this procedure. In the mean time, however, some of the members of the committee of revisers held quite correctly that there was no merit in concealing the thought of Bible criticism by ambiguous terms; if the book were published with its tendency towards Bible criticism remaining unchanged, it would be an immediate advantage to have its thoughts come out in such plain terms that even the simplest could understand that its object was to offer a new standpoint for faith and, accordingly, could be on their guard. After many and long debates the matter was at length committed

for final action to the entire directorate. During one of these debates Pastor B. Wadstroem maintained that "the publication of a book of this kind would be a surrender of *Stiftelsen's* old position." Professor Kolmodin replied that "*Stiftelsen* must take a new position, for it was not good continually to look back stubbornly to the old; people must look ahead and see what a new time demands." [4] Answering him, Pastor Wadstroem maintained amongst other things that the authority of the Bible could never be shaken, and that the book in question would cause great unrest among the congregations and seriously shake people's confidence in the entire activity of *Stiftelsen*. Although several of the members of the directorate privately shared Wadstroem's opinion, all remained silent. Accordingly Wadstroem spoke once more and pleadingly besought Kolmodin "not to cause such great displeasure to *Stiftelsen* and unrest throughout the country." [5] Kolmodin replied: "I will have to admit that during the night, while I was wrestling in prayer with Him, God said to me nearly the same things which Pastor Wadstroem has just said. I shall turn the book over to another publisher." Pleased with this answer and believing that the difficulty had been solved, Pastor Wadstroem now left the meeting. What took place in the directors' meeting after Wadstroem's departure is still partly veiled in darkness. Only this much is known that Director K. J. Ahlberg came forward with a motion to publish the book "*i distribution*" (that is, in commission). After being debated an hour, this motion was made the resolution of the directors. This may have been caused in part by a remark which Kolmodin dropped, to the effect that if his book did not suit the directors, he himself did not suit, because the book was an expression of his views and his position as a believer. To this threat of resignation those who had been undecided succumbed, and the directors sanctioned the dissemination of the much-debated treatise by *Stiftelsen's* publication concern. For a time the matter was now disposed of.

13. Kolmodin's Book.

To characterize somewhat the contents of this book of sorry fame it may be said that the treatise on *Christianity and the Bible of the Primitive Christian Congregation* is a real small brochure,

4) A full account of this episode is given in B. Wadstroem's *Naagra blad ur E. F. S.'s historia* (*Some Leaves from the History of E. F. S.*), p. 86 ff.

5) *l. c.*, p. 87.

comprising little more than two printers' forms. It claims to be of an apologetic nature, and the author states that it was published to render those a service who had had their faith undermined by destructive Bible criticism. "It cannot be denied that the first twenty pages of the book make a good impression, but many pertinent annotations might be made to its contents, to offset the viewpoint, foreign to the Evangelical Lutheran Confession, from which the author treats the fact of the divine revelation. For instance, Christianity is represented as a *new* religious, moral life mediated to us by Christ, while the saints under the old covenant are said to have lived a religio-moral life *without* Christ. Here the train of thought is switched upon a wrong track, for when this thought is consistently pursued, it leads to a depreciation of all the writings of the Old Testament. Besides, Kolmodin's teaching regarding a spiritual life without Christ is in open conflict with the Bible. In 1 Cor. 10, 4 we have the plain statement that Israel during its wanderings in the desert was in communion with Christ, and the Savior Himself testifies that Abraham saw His day and was glad. However, it is chiefly the latter part of the book that is in controversy. In this part Professor Kolmodin lays himself open to the charge of having spoken disrespectfully of certain passages of Scripture and rejecting certain statements of the Bible. For instance, on Ps. 69, 23—29 he says: 'Here is something improper, something that ought not to be.' However, in Acts 1, 16. 20 the Apostle Peter states expressly that these very words which have been placed in stricture by Professor Kolmodin were spoken by the Holy Ghost. All historical, geographical, and other statements of the Bible are disapproved by the professor to such a degree that in the opinion of Kolmodin they are unreliable as far as scientific research has found them faulty. If they come in conflict with the results of scientific research, the latter must be given credence in preference to the Bible's own statements. It is plain that, cherishing such views, Kolmodin cannot regard the whole Bible as God's revealed Word. He says so definitely, though in cautious terms. In the concluding paragraph of his book he states comprehensively what he thinks of the Bible with these words: 'Finally, the Bible shows us how those who humbly submitted to God's pedagogy in judgment and mercy and opened their hearts to His revelation of salvation that was given them with increasing clearness, gave expression to their experiences in most impressive testimonies regarding the judgments and the mercy of God or in sacred songs that rise from the deepest despair to longing and victorious hope, or in

words of wisdom, *in which they exhibited the results of their thinking and musing on the questions on which as yet there fell but a dim light from above.*' This tirade most decidedly contradicts the words of Peter, that 'the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. 1, 21. The severest stricture, however, that must be applied to Kolmodin's book is that it surrenders the first of the two fundamental principles of the Reformation, *viz.,* that in all questions of faith Holy Scripture is the sole judge. Kolmodin sets up scientific research as judge over the Bible. That is a *new* fundamental principle or standpoint." [6]

Thus *Stiftelsen* by its regard for a man had been placed in a difficult position. How it would extricate itself nobody was able to say. But it was plain to all that the rudder was no longer in the strong hand of Supreme Court Justice Widstroem; the bark was tossed among reefs and breakers; the barometer was falling, and everything foreboded a violent tempest.

(To be continued.)

THE THEOLOGICAL OBSERVER.

American Prohibition. — Observing men have long been aware that the two main props of the Eighteenth Amendment to the Constitution of the United States have been fanaticism — all the more contemptible and dangerous when it cites the Scriptures — and greed. But it was hardly to be expected that this view would be expressed so soon by the secular press, a great part of which of late has been and still is dominated by fanaticism and greed. The *St. Louis Post-Dispatch* (August 2) said editorially: "The 100 per cent. drys are everywhere well organized and are aggressively led by men inspired by two powerful motives, fanaticism and the official emoluments of power and salary." In view of the manner in which this legislation

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6) Reviews of Kolmodin's book are found in *Facklan* (the *Torch*), Vols. 1908, 1909, and 1910; *Nya Vaektaren* (the *New Watchman*), Vols. 1908, 1909, and 1910; *Vidraekning med professor A. Kolmodin och hans bok: "Kristendomen och den urkristna foersamlingens bibel"* (*Settlement of Account with Professor Kolmodin and his book*, etc.), by Alfred Anderson; *Haall det du har. ... Bidrag till diskussionen om prof. A. Kolmodins skrift*, etc. (*Hold that fast which thou hast. ... An Offering for the Discussion of Prof. A. Kolmodin's Treatise*, etc), by Axel B. Svensson; *Om Bibelns domssanningar* (*Regarding the Decisive Authority of the Bible*), by Pastor D. A. Aernstroem; and in the book of B. Wadstroem mentioned before: *Some Leaves from the History of E. F. S.*

was passed without the consent and even in plain defiance of the expressed will of the people, the editor is moved to say: "The 'tyranny of the majority' which so alarmed De Tocqueville, were a less sinister development than a spineless majority submitting to the 'tyranny of the minority.' Such a condition would write us down a morally bankrupt people, with material insolvency the next epochal stage of our degeneration." Severe words! They were not written, however, to give comfort to topers and confirmed inebriates, — though these will regard them as a gospel, — but to call attention to the terrible forces in our country which are tearing down our principles of self-government and our self-respect. — The same paper, in an editorial following immediately upon the foregoing, characterizes the work of the Ku Klux Klan, the Federated Patriotic Societies, the American Legion, and others, as foreshadowing "the end of the Republic." This is a reasonable and well-grounded estimate of these American pests that frequently stalk in darkness. Our Sunday prayer to the Lord of lords that He would "look with favor upon the land in which we dwell, *preserve its liberties unimpaired,*" etc., is becoming increasingly opportune and necessary. D.

Who can Assimilate the Jew? — Before, during, and chiefly after the late World War the Jew and his doings have come into such prominence all over the world that men of affairs are actually discussing "the Jew Problem" in the periodical literature of the world. For instance, after the article by Paul Scott Maurer on "The Assimilation of Israel" in the *Atlantic Monthly,* July 1921, William Yale sends a contribution to the same publication from Port Said on "The Non-assimilation of Israel" (August, 1922). In general he holds that the present world antipathies with their nationalistic madness are caused to some extent by political and commercial rivalries of governments, but chiefly by distinctive and powerful factors of a cultural nature. In the case of the Jews, who have no national government of their own, the latter seems to be the only plausible explanation. "The Jewish people have a distinct culture of their own — a culture which is more thoroughly inculcated in the individual Jew than is the Gentile culture in the individual Gentile. The Jews have a literature which is distinct from all other literatures, they have customs and habits which set them apart from any other human group; they have a mode of thought peculiarly characteristic of the Jew; their moral conceptions are different from those of the Gentiles; their philosophy is distinctly their own. At a very early age these differences are drilled into the mind not only of the upper classes, but also, and even more intensely, of the masses. There are so many determining factors in the culture of the Jews which are different from those of all other groups that the Jews are verily a race set apart — a race, or group, whose culture is antagonistic, on many counts, to the culture of all other peoples." The author traces the non-assimilableness of the Jews to two causes: 1. the conception, essentially Oriental, which the Jew has of woman. This has to a large extent prevented intermarriages between Christians and Jews. 2. The keener intelligence and better mental training of the average Jew, which causes the latter

to regard association and intimacy with the average Gentile as undesirable. "The question of the future is whether Jewish thinkers and leaders will endeavor to suppress such factors in the culture of their people as render assimilation difficult, if not impossible, or whether Jewish leaders will attempt to intensify these differences, in order to prevent assimilation and preserve Israel as the Chosen People." The latter, we believe, will be the policy which the Jews will pursue. Such texts as Is. 11, 4, studied in connection with Luke 21, 24 and Acts 14, 46 ff. and in the light of nineteeen centuries of church history, settle for most Christians the question of the assimilableness of the Jews as a whole. Jewish antagonism has lately become quite pronounced against Luther and the Lutherans. The *Jewish Cyclopedia* carefully registers the anti-Jewish utterances of Luther (*s. v.* "Luther"). Casual references in modern literature to Luther as a pronounced anti-Semite seem ominous. The massacres of Lutherans in the Baltic provinces during the recent Bolshevist uprising are only partially explained by political antipathies. The government that was back of them is dominated by Jews. Says Price Collier (*Germany and the Germans,* p. 132 f): "There are 600,000 Jews in Germany, 400,000 of them in Prussia, and 100,000 of these in Berlin. In New York City alone there are more than 900,000. They are always strangers in our midst. They are of another race. They have other standards and other allegiances. Perhaps we are all of us, the most enlightened of us, provincial at bottom, we like to know who and what our neighbors are, and whence they came; and we dislike those who are outside our racial and social experiences, and our moral and religious habits, and the Jew is always, everywhere, a foreigner. At any rate, so the German maintains. Strange as it may sound in these days, the Germans are not at heart business men. There are more eyes with dreams in them in Germany than in all the world besides. They work hard, they increase their factories, their commerce, but their hearts are not in it. The Jew has amassed an enormous part of the wealth of Germany, considering his small proportion to the total population. The German, because he is not at heart a trader, is an easy prey for him." With a delightful, though not quite reassuring air of optimism, the author adds: "These things trouble us in America very little [Price Collier wrote before Mr. Ford published *The International Jew*], and we smile cynically at the not altogether untruthful portraits of 'Potash and Perlmutter,' and their verminlike business methods. There is an undercurrent of feeling in America that the virile blood is still there which will stop at nothing to throw off oppression, whether from the Jew or from any one else. If we are pinched too hard financially, if confiscation by the government or by individuals goes too far, no laws even will restrain the violence which will break out for liberty. [Sic!] So we are at peace with ourselves and with others, trusting in that quiet might which will take governing into its own hands, at all hazards, if the state of affairs demands it." Yes, we are a mighty self-confident race; so were the Germans, or so were they thought to be, before we made them "safe for" — the Jews and the Jesuits. D.

Quaker Aggressiveness. — At the biennial session of the Hicksite Friends in the United States and Canada at Richmond, Ind., on August 27, steps were taken to federate the activities of the young Friends of the yearly meetings affiliated with the general conference. The afternoon session of August 27 was conducted by the young Friends. Arthur Jackson of Philadelphia presented a program which "provides for a standard book of discipline for the seven yearly meetings, encouragement of young Friends here and in Canada to devote at least one year in special relief or religious service of some kind [!]; appointment of a committee to coordinate the work of the young Friends, and changes in the organization to make more effective Quaker endeavor." The philanthropic committee of the body, through J. Augustus Cadwallader of Philadelphia, "discussed child welfare, antinarcotics, social service, and industrial relations. The work of Woolman School at Swarthmore, Pa., was stressed by W. O. Bidde of New York, who said that it was preparing young Friends for the social work of the hour." (*Indianapolis Star,* August 28.) If such aims can be fostered by people who, though pretending to be possessors of the light, have not the light of Christian truth, what must be expected of the children of light? Events like the above are solemn reminders to us of our Christian stewardship. Those are terrible words which the Savior addressed to Chorazin, Bethsaida, and Capernaum. In religious geography these places may to-day be located in the United States. D.

One Hundred Per Cent. Americanism: The Ku Klux Klan. — Considerable light is thrown on the import of this phrase that began to be current in the United States during the late war by the weird revelations which Leroy Percy makes of the modern Ku Klux Klan (*Atlantic Monthly,* July). The revelations are based on depositions made before the Committee on Rules, House of Representatives, Sixty-seventh Congress, First Session, by Grand Wizard Simmons during the Ku Klux Klan hearings, and published in the *Congressional Record.* Only in name the present Klan is a resuscitation of that piece of Southern lawlessness by which white men sought to react against the lawlessness of their carpet-bagging oppressors from the North and the negroes who had been made insolent by Northern politicians. But the name still has the effect of a charm upon Southerners, in whom it revives hallowed memories and romantic traditions of patriotism and terrible justice. "What reason could there be at this time to drag from its grave this old Southern bogey, with its secrecy, disguises, masks, Kleagles, Wizards, and fee-fi-fo-fum clap-trap? Why was the new Klan formed? The easy and half-true answer is: 'For profit.' The initiation fee is ten dollars for each Klansman. Without that high incentive certainly no clannish brotherhood would have been attempted. . . . The Klan excludes from membership negroes, Jews, Catholics, and foreign-born, whether citizens or not. In its own phrase, it is the only Gentile White Protestant American-born Organization in the world. It is secret. Its membership is secret, in that respect differing probably from every other secret society in America,

though like enough to many in Russia. When asked if he is a member, the custom is for a good Klansman to evade, more rarely to reply in the negative, but in any event not to avow his membership." Its Oath of Allegiance reads: "Section 1. *Obedience.* — You will say, 'I,' — pronounce your full name, and repeat after me — 'in the presence of God and man, most solemnly pledge, promise, and swear, unconditionally, that I will faithfully obey the constitution and laws, and will willingly conform to all regulations, usages, and requirements of the —— which do now exist or which may be hereafter enacted, and will render at all times loyal respect and steadfast support to the imperial authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the I—— W—— thereof. I will yield prompt response to all summonses, I having knowledge of the same, Providence alone preventing.' Section 4. 'I swear that I will keep secure to myself a secret of a ——sman when same is committed to me in the sacred bond of ——smanship; the crime of violating this solemn oath, treason against the United States of America, rape, and malicious murder alone excepted.'" The Klan makes a special effort to enroll in its membership county and city officials, and even the members of the judiciary. The true purposes and methods of the organization can best be learned from its itinerant paid speakers who are now touring the South and West, soliciting membership. "The individual assigned to Mississippi for this work is Joseph G. Camp, formerly a lyceum lecturer, now dubbed 'Colonel.' His speech, wrung dry of its oratory and its indefinite, but ardent praise of 'one-hundred-per-cent. Americanism,' may be accurately summarized in two paragraphs. First. The Jews, the Catholics, the negroes, the alien-born are organized; they are a menace to American institutions; it is necessary to combat their pernicious influences; the sole weapon to hand is the Ku Klux Klan; therefore, if you are a true American, join the Klan. Second. The morals of the country are in a parlous condition; sexual vice, bootlegging, gambling flourish; the Klan loveth righteousness; if you are on the side of the angels, join the Klan. The first part of the program is effected by molding public sentiment, by watching wayward politicians, by combating the sinister propaganda of the press, which is under the control of Jews or Catholics or negroes or foreigners. The second part of the program is the real work of the separate local Klans. It is accomplished in this wise: each Klansman is a 'detective'; he goes about his community 'with eyes and ears open,' spying on the morals of his fellow-citizens, the objects of his scrutiny being serenely unconscious of it, as only Klansmen know who are members of the Klan; then, at the next meeting of the Klan, the various members report the bits of information they have collected; the assembled body passes on the guilt or innocence of the accused (naturally in his absence) and takes such course as seems necessary and proper. That course is not [always] direct action, — an order to leave town, or a coat of tar and feathers, or a whipping, or worse, — as the hired press reports; but selected members remonstrate with the delinquent on the evil

of his ways, even warn him; then, should he remain froward and unregenerate, they report him and his sins to the officers of the law, volunteering to those officials, usually spineless, the Klan's aid and comfort; and if they then fail to act, the Klan's duty is to see that they are retired from office and their places more worthily filled, preferably by Klansmen. The Klan speakers seem always to stress that part of their address outlining the regulation of private morals, and that part is very much the same wherever delivered. But the remainder of the address appears to vary widely from one section of the country to the other, to suit the outstanding prejudice or antipathy of the particular audience being exhorted": anti-Japanese feeling in California, elsewhere anti-Jew or anti-negro feeling, everywhere anti-Catholic feeling. The night raids of the K. K. K., reported in the press, are usually denied by the Klan. In an organization with such principles the denial is almost worthless. On February 26 four churches in Helena, Ark., were invaded during the evening service by four robed and hooded figures who stalked to the pulpit and handed the minister the following message to read: "We who stand thus silently before you are more than a million strong; we are friends of this minister, this church, and this congregation; we stand for the Christian religion, for the protection of womanhood, and for the everlasting supremacy of the white race. As such we most earnestly ask your friendship and your prayers. (Signed) Knights of the Ku Klux Klan." Similar dispatches were published from a number of other places. On February 11 masked men obtained P. Norman, from the custody of Deputy Sheriff W. T. Jordan, and lynched him. On February 22 Judge D. A. Turner, in a special charge to the Bowie County grand jury, denounced the K. K. K. as an enemy of constituted government and attributed to them the growing lawlessness of Bowie County. Still the Klan is gathering numerous adherents, especially throughout the South. In Texas it has become a political issue in the coming election for governor: one of the candidates publishes a paper in which the Klan is defended. Even "Christian" ministers are found endorsing the methods which the Klan adopts for making men righteous and virtuous. "What is the lure that draws men to membership in such an organization? Why do they fall such easy victims to the cheap oratory of hired itinerant speakers? Partly because of the 'jining' proclivities of the American people. Partly because of the desire of exercising power in secrecy and without responsibility. They wish to 'get even' with some man or class of men." Very often the chief appeal of the agent for the Klan is to religious prejudice. Otherwise good men, Christians, even pastors of churches, join this order, as they are induced to join the Freemasons, *viz.*, to combat the political activities of the Roman Catholic Church. Rightly these American degenerates and dregs of our increasing social and political corruption should be denounced as hundred per cent. American Bolshevists, for their principles and methods are avowedly the same as those of the Russian terror. To ally this work of darkness with Jesus and the Christian religion reveals a blindness and malice that pass comprehension. "Assuredly

no word of the Man of Galilee can be quoted in extenuation of the unutterable cruelty and cowardice of" the tar treatment applied at night by masked inquisitors for the purpose of making men more righteous and with the sanction of Christian ministers. "The incident in the Bible which more nearly parallels midnight operations of the Klan than any other is the one in which they came at night to take Jesus, and He said: 'Are ye come out, as against a thief, with swords and with staves to take Me? I was daily with you in the Temple, teaching, and ye took Me not.' Since then, among Christian people, taking men at night has not been in good repute." Roman Catholics are studying the K. K. K. phenomenon with a peculiar interest, for it is an open secret that the K. K. K. has gathered a great deal of its momentum from the activities of the Catholic Knights of Columbus and the Roman policy to make America Catholic.

D.

Persia: Death of Rev. Bachimont. — Under their chief Simitko the Mamoush Kurds during the summer of 1921 executed a raid upon the little city of Souj-Boudagh, just south of Lake Urumiah. At this place the Presbyterian Mission Board had established a station, which a few years later was turned over to the American Lutheran Board. The station had been vacant during the late war, but in the early part of 1921 Rev. Bachimont, his wife, and three young unmarried women came out to reopen the work. Rev. Bachimont, a convert to the Lutheran faith from the Roman Catholic Church, had been the beloved pastor of our congregation at Heiligenstein, Alsace. During my visit at this place in November, 1921, I was witness of the genuine grief which the news of their former pastor's horrible death caused to the members of the little free-church flock at Heiligenstein. A vivid description of the fearful massacre which attended the raid upon Souj-Boudagh is given by Miss Augusta Gudhart ("The Blood of the Martyrs," in the *Atlantic Monthly* for July), a native of Russian Poland, who had come to America at the age of sixteen, received her nurse's certificate from St. John's Hospital, Pittsburgh, entered the mission-field in 1912, and became the assistant of Rev. Bachimont, being the only one who had mastered the Kurdish dialect. "With their war-cry, 'Ashirat' (the Kurdish equivalent for Bolsheviki), the Kurds rushed into the mission-compound and shouted to the terror-stricken inmates, 'Pulzer' (Money, give). They rushed through all the rooms, smashing furniture, breaking open cupboards, ripping up the carpets, carrying out everything that pleased their fancy, and loading their horses. I tried to remonstrate with them, hoping that the magical word, 'Americans,' would stop them; but it only increased their madness. In a few minutes they were gone, and in a few more minutes another party was in. When they saw that everything of value had been taken, they took my clothes from me. When I resisted, they beat me with their muskets, until I fell down half senseless." Miss Gudhart finally escaped with the aid of her Bible woman Javahir, and in another compound these two prevented rape upon the other missionaries, who were fleeing naked from two Kurds that had stripped

them of their clothes. Miss Gudhart and Javahir at length found shelter in one of the empty storerooms of the customs house, after they had witnessed, amongst other horrors, the massacre of the captured Persian garrison of about 700 men, who were led forth in small parties and shot down by machine-gun fire. Nameless horrors were committed by the insatiable Kurds through the night. In the morning Miss Gudhart learned how Rev. Bachimont had met his fate. "Even with the Kurds in the city he had felt a peculiar trust. The Bible-lesson that morning had been, by chance, Is. 43, 1: 'But now, saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.' If these verses were a comfort to him, they were also a prophecy concerning him, for within an hour he had gone to join his Maker. Kurds had burst in, as everywhere, demanding money. Rev. Bachimont had tried to tell them that he had none; indeed, the little mission-safe had been for some weeks rather lean. They went all through the house, ransacking everything, but finally went off, carrying everything of value. In a few minutes two other men came in. When they saw that all the apparent wealth had been carried away, they began to demand the 'hidden treasure.' They took Rev. Bachimont upstairs to search, and when they found no treasure, they shot him in their fury. He lived long enough to get downstairs and die at his wife's feet. . . . Early next morning we determined to find out whether Mrs. Bachimont had been carried off or was perhaps somewhere in hiding; and we were soon successful. Javahir came calling that she had found the Khanum. In the rear of the garden, crouching behind a pile of rubbish, completely hidden, Javahir pointed her out. She had run and crept there during the attack of the two Kurds (upon the other two women missionaries), and had remained in that posture for twenty-four hours. She was dumb from terror and unable to move from cold. We carried her into the house and somewhere found a few rags with which to cover her. . . . The next day (Sunday, October 9) we held a simple funeral service for Rev. Bachimont. We could find none of the natives who would help us prepare the body, since they thought that to touch the dead body of a Christian would defile them. But we finally induced some of them to dig a grave and to carry the coffin to its resting-place. We found one of our Bibles still intact, and from it we read the service." After weeks of suffering and travel the surviving members of the missionary family reached Tabriz, where the governor took them under his protection.

Africa: More Light on Darwin's Born Atheist. — In a letter written on the banks of the Zonga, October 8, 1851, and addressed to his brother Charles in New York (*Atlantic Monthly*, July), Dr. David Livingstone evidently refers to the claim of Darwin and his followers, which was being assailed about that time, when he speaks of the tribes in the Upper Zambesi country and says: "The Supreme Being is called Nyampi, or Beza. In referring to a person having died, they say 'he was lifted by Nyampi,' or 'by the Lord.' They make use of certain kinds of divination and prayers, too. I have visited a great

many tribes which never had enjoyed any intercourse with missionaries either directly or indirectly, and never met a single individual unaware of the existence of the Creator and Governor of all things. All understand the nature of sin — and the expressions made use of by all imply the belief in the existence of a future state of being. If any ever existed who had no knowledge of the existence of God, sin, and futurity, it is remarkable that no instance should now remain. Intelligent old men with whom I have conversed ridicule the idea of their ever having been destitute of the knowledge of God and quote their proverbs and fables handed down from time immemorial in proof. One of these is essentially the story of Solomon and the harlots. They are, however, degraded low enough, and no nation needs more the humanizing influence of the Gospel than the African."

D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Kirchenagende fuer Ev.-Luth. Gemeinden ungeaenderter Augsburgischer Konfession. Zusammengestellt aus alten rechtglaeubigen Kirchenagenden und in mehrfach veraenderter Form herausgegeben von der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 6×9. Edition C (cloth), $2.00; Edition M (morocco with gilt-edge), $5.00; Edition D C (divinity circuit with gilt-edge), $5.00.

This new *Agende* was gotten out by Dr. W. Krauss and Dr. C. C. Schmidt in accordance with a resolution of Synod. Dr. Krauss writes: "This is, after all, essentially our old *Agende* appearing in a new dress. This is as it should be in a case of a book which has served us for more than half a century. In such a book not as many changes as possible should be made, but only such as are absolutely necessary or desirable. Very many of the more than two thousand proposed changes, 'improvements,' and additions could therefore not be approved and adopted."

The new *Agende* has the following additional material: A liturgical formula for reading services, thirty-five antiphons, thirty-five collects, a few prayers for festival occasions, an abbreviated formula for Baptism, formulas for burials, for the installation of teachers and church-officers, for the laying of a corner-stone, for the dedication of churches, schools, cemeteries, bells, and organs, and chants for the liturgical service. A few prayers for festival occasions found in the old book were eliminated, others were abbreviated. Since Synod has decided that it needs this new book, our congregations are asked to purchase a copy and use it.

FRITZ.

Beichtreden. — *Rev. C. C. Schmidt, D. D.* 84 pages, 5×7½. $1.25.

Dr. C. C. Schmidt, of Holy Cross Lutheran Church in St. Louis, is well known as a good preacher. His presentation is textual, clear, to the point, and concise. The confessional address is in a class by itself; the twenty confessional addresses contained in Dr. Schmidt's book can well serve as models. The pastor's chief business is to preach good sermons, and the art of preaching cannot be too well learned.

FRITZ.

Synodical Reports: *Atlantic District.* 60 pages. 28 cts. *Nebraska District.* 31 pages. 15 cts. *California and Nevada District.* 56 pages. 28 cts. *Central Illinois District.* 67 pages. 34 cts.

The report of the Central Illinois District contains a paper by Pastor E. Berthold on "The Church"; that of the California and Nevada District a paper by Professor Fuerbringer on "The Book of Job: Its Value for the Pastor and the Layman"; that of the Atlantic District a paper by Pastor A. C. Th. Steege on "The Bible Doctrine of Sunday as Taught by Our Lutheran Church." FRITZ.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1921. $1.00.

The *Statistical Year-Book* of our Synod is too well known to need a new introduction every time it is issued. However, this year's book, gotten out in the year of Synod's seventy-fifth anniversary, contains additional statistical matter as, for instance, the parochial reports for 1847; a complete tabulation of the Synodical Treasury from the year 1847 to 1921, giving receipts, disbursements, balances, and deficits; a table showing the growth of the Missouri Synod from 1847 to 1921; a list of places showing where the Delegate Synod and the various Districts held their meetings during the time of Synod's history; a roster of all the teachers at our educational institutions from 1839 to 1922. FRITZ.

The Lutheran Sunday-School. A Manual of Fundamental Principles and Suggestions. Issued by Authority of the General Sunday-school Board of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 47 pages, 6×9. 20 cts.

A synodical Sunday-school committee was appointed in the course of this year. *The Lutheran Sunday-School,* a book of 47 pages, is the first official publication of this committee. In an introductory chapter "The Educational Activities of a Lutheran Congregation" are spoken of. This is followed by: "A Frank Discussion of the Lutheran Sunday-school Movement," "The Lutheran Sunday-school in Operation," and "The Pupils of the Sunday-school." At the author's suggestion the publisher has added a descriptive list of Sunday-school supplies. We heartily recommend that Sunday-school workers, and others as well, purchase a copy of *The Lutheran Sunday-School.* FRITZ.

Denkstein zum fuenfundsiebzigjaehrigen Jubilaeum der Missourisynode. *Prof. G. Mezger.* 317 pp., 5½×7½. $1.50, postpaid.

This is the German "Jubilee Book" gotten out by Professor Mezger for the seventy-fifth anniversary of our Synod. It has been on the market for a few months, and we are sorry that we are somewhat late in announcing it to our readers. Containing historical material, the book, however, will preserve its value to the end of days. It is not a duplicate of the English "Jubilee Book," *Ebenezer,* but has a distinct value of its own. It contains articles by various writers on such subjects as: "Dr. C. F. W. Walther and the Saxon Emigration," "The Foundations of Wilhelm Loehe," "The Election Controversy," "The Foreign Mission-work of Our Synod," "The English Work of Our Synod," "Our Theological Seminaries," "Our Colleges," "Our Parochial Schools," "The Press in the Service of our Synod," etc. FRITZ.

The Story of Our Church in America. *Th. Graebner.* 32-page pamphlet, 6×9. 20 cts.

"This little book," we read in the introduction, "has been written in response to a demand for a brief sketch of the history and activities of our Missouri Synod, suitable for use in the schools. The writer was at work on these chapters when a resolution of the school board of the Southern Wisconsin District, adopted early in the present year, was communicated to him. The resolution calls attention to the 'woeful lack of information in our own circles concerning Synod and the various phases of its activity,' and the suggestion is made that 'the situation might partly be remedied with the aid of our Christian day-schools.' In accordance with this resolution, which later received the support of the General School Board of the Missouri Synod, the final form of our booklet was determined by author and publisher. At the same time a resolution of our Detroit convention (1920), directing that such literature be supplied, has now received at least initial consideration. The writer has endeavored to keep in mind the thought of the Wisconsin brethren that the contents of these chapters 'be designed with a view to continual service.' "

The book gives information on the first Lutheran settlements, the Saxon immigration, the pioneers of the Middle West, the founding of our Synod, how our Synod does its work, our colleges and seminaries, our Christian day-school, and on our mission-work among the negroes and the Indians, as well as on that in Brazil, Argentina, Europe, and Asia. We suggest that all schools purchase copies for the children of the higher grades, or ask the children to buy them, and then use the book to make the children of our churches acquainted with Synod and its work. Although the book was primarily written for children, this does not preclude its being of great interest also to adults. FRITZ.

Select Songs for School and Home. *Home Edition. J. A. Theiss* and *B. Schumacher.* With an Introduction on the Rudiments of Music by *Karl Haase.* Retail, $2.00; introductory, $1.33⅓; exchange, $1.00. (*School Edition.* Retail, $1.25; introductory, 83⅓ cts.; exchange, 62½ cts.)

In calling the attention of our readers to this new book we feel that we cannot do better than simply reprint the publishers' announcement: —

"This is the four-part edition of our English book of songs for schools first published December 15, 1920. It will be recalled that we favored a four-part arrangement from the beginning, or at least an arrangement under which full instrumental accompaniment for the two- or three-part songs would be provided. Messrs. J. H. Theiss and B. H. Schumacher have now, we believe, splendidly perfected the book. Every song is left as it is in the original edition (now to be known as the School Edition) except that the two-part harmony has been skilfully expanded into four-part harmony, or, wherever this would have resulted in a clumsy or even faulty harmonization, the original two- or three-part arrangement has been complemented by full accompaniment printed under the original score.

"It is therefore perfectly feasible to have the classes use the School Edition, while the teacher uses the Home Edition.

"Teachers will appreciate the three additional indexes, *viz.:* Trans-

lations from the German; Songs Suitable for Sunday-school; Metrical Index. The index by first lines is the same as in the School Edition.

"Our professional trade will remember that Theiss's *Select Songs* is in English what *Liederperlen* was, and still is, in German, a collection of sacred and secular songs for school use, songs for the church-year, the school-year, the civic year, game songs, etc.

"If teachers, as they must, realize that, of all the acquisitions of the school period, it is just the songs that most naturally cling in the memory of the adult, then they cannot be too careful in the selection of the songs they rehearse with their children. Our *Select Songs* are excellent from a musical standpoint, but their chief claim for favor lies in the careful and judicious discrimination with which the texts were chosen.

"Because we rather expect that in the course of time the Home Edition will supplant the School Edition and accordingly anticipate a very live market, we are placing our price as low as we can in view of the cost of production, the Home Edition being XVI and 392 pages as compared with XVI and 229 pages in the School Edition. In further pursuit of the same policy we are arbitrarily reducing the price of the School Edition, the present quantity prices being under our actual cost." FRITZ.

Is the Age of Miracles Past? *Prof. M. S. Sommer.* 12 pages. 5 cts.; dozen, 36 cts.; 100, $2.50.

In this tract Professor Sommer ably discusses a question which has in some circles caused much disturbance and concerning which every Christian will do well to inform himself. Tracts ought to be purchased in quantities and spread broadcast if they are to serve their purpose. We therefore advise congregations to buy 100 or more copies of this tract and distribute them. FRITZ.

Our Task in China. — Warum will es in China so langsam licht werden? Each booklet, 15 cts.

These two booklets on China were gotten out by our Board of Foreign Missions. They present the kind of literature which is needed to arouse more interest among our people for mission-work; they therefore ought to be bought and read and not left in the stockroom. FRITZ.

Concordia Pupil's Roster and Record Card. $1.00 per hundred; 500 for $4.00.

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Letter of Transfer. Ev. Luth. Synodical Conference of North America. 30 cts. a dozen, postpaid.

This *Letter of Transfer* is gotten out in the form of a perforated sheet containing three cards: one, the transfer itself, to be given to the church-member who asks for a transfer; a second one, the notification card, to be sent to the pastor to whose congregation the transfer is made; a third one, an acknowledgment card, to be returned to the pastor by whose congregation the transfer has been made. FRITZ.

Johannes Herrmann, Zwickau, Saxony: —

1. **Evangelisch-Lutherischer Hausfreund.** Kalender fuer 1923. Herausgegeben von *Dr. O. Willkomm.* 10 cts.

2. **Lutherkalender 1923.** Wochen-Abreisskalender mit Lutherworten. Herausgegeben von *M. Willkomm.* Mit 4 Bildbeilagen von *Gustav Koenig.* 25 cts.

The former of these publications has, during the thirty-nine years in which it has made its annual appearance, secured a place for itself in the affections of German-speaking Lutherans. The meditation on Luther's Table of Duties, contained in last year's issue, was a timely contribution to the multifarious efforts that are being made to lead our intoxicated generation back to sober reflections on fundamental truths and facts of the divine organism of world government. The impressions made by that article will be deepened by the article on the days of Noah in the present issue. — The latter publication enters upon the second year of its existence. It proved a delight last year to all lovers of Luther, and the present collection will increase that delight. D.

The Lutheran Publication House, Philadelphia: —

The Lutherans in the Movements for Church Union. *J. L. Neve, D. D.* 226 pages.

Aside from the comprehensive view which this volume affords of overtures of peace made to and by Lutherans in Europe and America during four centuries, its chief value lies in the fact that it facilitates greatly a study of the value of Lutheran polemics by means of an investigation of Lutheran irenics. In the former our Church has been and still is being held to be superabundantly prolific, while in the latter she is declared to be sadly deficient. She has been charged with having wasted much of her strength by uselessly quarreling about matters of little or no value and with having been supine and unconcerned about the great, divinely appointed object of her existence, her world-embracing mission. The perception of the astonishing shallowness of these charges grows with increasing force from chapter to chapter during the perusal of this volume, crammed with a formidable array of facts, and bent, with singular fidelity, upon setting forth the actual *krinomena* and the emphases in the controversies which have divided and still divide the Lutheran Church from her opponents. The investigation begins with the Wittenberg Concord of 1536, then reviews the struggle between Lutheranism and Calvinism during the sixteenth century, the union movements involving Lutherans, Reformed, and Roman Catholics during the seventeenth century, the Calixtinian efforts at church union and their defeat for the time being, the Prussian Union of 1817, and its offshoot in the United States, the German Evangelical Synod of North America, and closes with a chapter of reflections on present-day union movements in America. A scholar's honest labor has been deposited in this book, which is practically a defense of the Lutheran Church and a protest against a false alliance of the Lutheran Church with any other church differing from her in the *fides quae creditur.* It is a book whose mission will not soon be terminated. — What the author says on p. 218 f. about Lutheranism within the "Union" of Germany, we fear, is too

optimistic. Not all the theologians whom he has named would endorse either the author's position or arguments, nor would they reduce them to practise in Germany as the author means to do in America. The tendency, to which the author refers, in the Protestant Church which is just now being evolved in Germany, *viz.*, to accord equal rights to all *Richtungen*, is no harmless affair. It is the actual defeat of the Lutheran position. If this tendency is to be pardoned on the ground of German poverty and socialistic hostility, what might we not pardon in America? — A volume containing as valuable information and destined to occupy a permanent place in our Lutheran literature, ought to be provided with a good index. The proof-reading for this volume is inferior, and its diction, too, might be improved upon. May a new edition soon be forthcoming! D.

Charles Scribner's Sons, New York: —

Encyclopedia of Religion and Ethics. Edited by *James Hastings*, with the assistance of *John A. Selbie, M. A., D. D.*, and *Louis H. Gray, M. A., Ph. D.* Vol. XII: Suffering — Zwingli. XXIV and 876 pages.

Barring the index volume now in preparation, this literary undertaking has now been completed. The contents of the last volume have been prepared by 167 authors, 126 of them being Britons, 22 Americans, 5 Frenchmen, 4 Japanese, 4 Germans, 2 Belgians, 2 Italians, 1 Chinese and 1 Swiss. At least 5 of the authors are Jews, 2 Roman Catholics, and 1 Lutheran (Dr. S. G. Youngert of Augustana Seminary, Rock Island, Ill., who has contributed the Teutonic section in the composite article on Vows). Sixteen women are among the contributors to this volume. From the small representation of Germany in the list of authors one would suppose that German scholarship has had very little to do with the preparation of this volume. But in the list of abbreviations for literature frequently cited in this volume 27 out of a total of 53 are titles of standard German works. Besides these, out of a total of 259 professional periodicals, dictionaries, encyclopedias, etc., 86 are German publications. Among the contents ethnological researches extending even to small and little known peoples again occupy a large space. Articles of this kind are those on the Sumero-Akkadians, Syrians, Tati Bushmen, Tlingit, Todas, Toltecs, Tongans, Tsimschian, Tungus, Turks, Tushes and pagan tribes of the Caucasus, Vancouver Island Indians, Veddas, Wahhabis, Wakashan, and Yakut. Closely related to them are articles on the history of countries and localities, *e. g.*, Swat, or Udyana, Thrace, Tibet, Tirnpati, Tongking, Travancore, United Provinces of Agra and Oudh, Vaisali, Zanzibar, and the Swahili People. The racial descent, religious notions, state of culture of these people are described with astonishing care. A wealth of detailed information gathered from thousands of special treatises, reports, etc., has been packed into these articles. Much cognate material is found in the articles on quaint religions, religious beliefs, and sacred writings, such as Sufis, Sunnites, Soctambaras, Tantras, Buddhist Tantrism, Taoism, Tachagata, Teutonic Religion, Thags, Thanesar, Theosophical Society and Theosophy, the composite article on Transmigration (8 contributors), Trimurti, Tutelary Gods and Spirits, Twins, Udasis, Under World (2 contributors), Upanishads, Vaishnavism, Vampire, Vasesika, Vedanta, Vedic Religion, Vikdama Era, Voodoo, War Gods (4 con-

tributors), Water Gods (6 contributors), Wings, Wisdom Tree, Word, Yawning, Yezidin, Yoga, Zaidi, Zohar, Zoroastrianism, and Zuni. Also the articles on Swan Maidens, Titans, and Sun, Moon, and Stars can be included in this group. Religious rites, superstitious beliefs and practises are discussed in the articles on Sweat and Sweat-house, Swine, Symbolism (6 contributors), Tabu, Tammuz, Tattooing, Taurobolium, Teeth, Temples, Theurgy, Tithes (2 contributors), Token, Tongue, Tonsure (4 contributors), Tophet, Torch, Totemism, Trees and Plants, Unction, Votive Offerings, Vows (8 contributors), Wheel of the Law, and Worship (18 contributors). The enumeration of these titles, it is hoped, may convey an idea of the variety of the contents of this volume and the peculiar trend and objective of this entire work. On the merit of these technical investigations we confess our inability to pass competent judgment. Psychological studies are the articles on Suggestion, Sympathy, Telepathy, Temperament, and Trust. In the domain of philosophy belong the articles on Summum bonum, Supernaturalism, Superstition, Synderesis, Teleology, Theism, Theodicy, Time, Transcendentalism, Universality, Utilitarianism, Validity, Value, Will, and Wisdom. Ethical and at times economical questions are discussed in the articles on Suicide (9 contributors), Temperance, Religious Training, Trade Unions, Treaties, Usury (4 contributors), Vegetarianism, Vivisection, War, Wealth, and Welfare. In the article on Treaties the covenant of the League of Nations is cited as a solemn document. In the article on Religious Training one cause of the present unrest in educational circles is revealed, which is not often stated so precisely. "There is a type of religious education," Dr. Mutch says, "which perpetuates the theoretical background of intellectualism and individualism. Its propositions are arranged in logical order, and not in the order in which they arise in human experience. They are held to be authoritative, and are taught in dogmatic form. Under this theory the service which education renders to religion is to make these formulae known, and here the service ends. Under the other type the service rendered is much broader. The knowledge to be imparted is not dogmatic, but inspirational; not an end, but a means to spiritual values; not generalized and abstract, but presented concretely and made illuminating to the pupil's present life." Thus the advocates of the modern broadening policy in our church-life enter also the field of education with their views. A Christian school that teaches religion in accordance with John 8, 31 f.; Jude 3, and similar passages would not obtain the sanction of these critics. — The present volume contains biographical articles on Swedenborg, Theognis (if this collective *nom de plume* can stand for a person), Tolstoy, Tukaram, Tulasi-dasa, Umar-al Khayyam, Vallabha, Vasubandhu, Voltaire, Vondel, Wang Yang Ming, Wesley, Wyclif, Xavier, Yuan-Chwang, Fa-hian, and I-tsing, and Zwingli. The view expressed in the last article, that Zwingli's imagination was fired by Erasmus's program of a "restitution of Christianity" through the *philosophia Christi*, and that at least up to the time he entered upon his Zurich pastorate Zwingli was still a Humanist rather than reformer both in his moral life and in his teaching, is quite correct. So is the statement that in the disputation at Baden in 1526 between Oecolampadius and John Eck, in which the absent Zwingli through his messengers was the real defender of the Reformed position, the purpose of the wily Eck was to increase Lutheran suspicion of the soundness of the

Zwinglians in regard to the Lord's Supper. The sacramental controversy between Luther and Zwingli, which was discussed in the article on the Eucharist, is not taken up again in this article. — A great amount of valuable material based on thorough study is offered in articles which in a general way might be assigned to the department of Church History, such as Sunday, Sunday-schools, Symbolo-Fideism, Syncretism, Synergism, Syrian Christians, Talmud, Targums, Theocracy, Therapeutae, Thomism, Toleration (2 contributors), Torture, Trappists, Ultramontanism, Unitarianism, Universalism, Valentinianism, Voluntaryism, Waldenses, Western Church, Young Men's and Young Women's Christian Associations, Zealots, and Zionism. The article on Syncretism will prove disappointing because of the slight notice it takes of the Calixtinian movement in the seventeenth century; it deals more explicitly with pagan syncretism, as voiced by Plutarch and the Neo-Platonists, practised by some of the Roman emperors, and advocated by Pope in his Universal Prayer. In the article on Synergism Melanchthon's synergistic teaching is fully exhibited and over against it the famous *lapis-truncus* teaching of Luther, Amsdorf, Wigand, and Hesshusius, which is presented in its extremest forms, as given by Luthardt in his *Lehre vom freien Willen.* Without distinguishing accurately the work of the Law from that of the Gospel, the decision of the Formula of Concord on the synergistic controversy is satisfactorily sketched thus: "The Formula of Concord, while strongly opposing the strange view of Flacius as regards the substance of the soul of fallen man, at the same time as strongly opposes the view which would give any power to the will in initiating conversion. Of Melanchthon's three causes it makes the Holy Spirit alone the efficient cause, the will and nature of man being only a subject to be converted, while the Word of God preached or read is the means through which the Spirit works. Great stress is laid on the Word of God as the means of the Spirit's working. Thus God softens men's hearts, draws them, and reveals to them their sin; and realizing His anger, they feel in their heart contrition which makes them attend to the promises of the Gospel, and so faith (*scintillula fidei*) is quickened in their soul and *'hoc modo Spiritus Sanctus, qui haec omnia operatur, in cor mittitur.'* Thus the Formula of Concord unhesitatingly rejects synergism. In conversion the real agent is the Holy Ghost, the assent of the will is not a cause, but is itself an effect of the Spirit's working through the Word. Cooperation may be spoken of after conversion, but even then we must not think of God's Spirit and man's will as if they were like horses drawing a load and working side by side. God's Spirit in the converted man works in and through the will." — We have space only to point out theological articles in this volume, such as Suffering, Supralapsarianism, Theology, Tradition, Trinity, Tritheism, Typology, and Virgin Birth. D.

The Macmillan Co., New York: —

Studies in Christian Philosophy, being the Boyle Lectures 1921. *W. R. Matthews, M. A., D. D.* 228 pages.

The Dean of King's College in London wishes in these lectures "to suggest that Christian doctrine rests upon a few simple affirmations of a philosophical character, and to indicate a line of thought which seems

to lead to the conclusion that these affirmations are rational." The hoary question, whether theology and philosophy are in contradictory opposition to each other, is here discussed with the caution and reserve which characterize modern scientific research. The scientific scholar of our day is an Athenian who is forever questioning men on what indubitable grounds they hold the beliefs which they hold. His aim is to find the incontestable evidence of truth, to test the validity of assumptions, and on occasion to expose a false "triumph of loyalty to a hypothesis in defiance of fact." To this extent the philosopher's labors are meritorious: they supply the corrective to much "philosophy." The theologian, for instance, who has tried Ritschlianism, Mysticism, Modernism by his standards, must be interested in a process of reasoning which leads to the conclusion that these isms are untenable also on philosophical grounds. Moreover, the theologian can only be thankful for any effort of reasoning which shows that much that is denounced as irrational in theology is not so at all, but is suprarational, and that the warning: *Ne sutor ultra crepidam!* which theologians at times utter to philosophers, is pertinent and opportune. Such discussions as whether "religious experience," either individual or collective, can be regarded as the infallible basis of absolute truth, whether the distinction of philosophy, as being theoretical, from theology, as being practical, must be admitted, whether there is any cogent reason for emancipating theological knowledge from critical investigation, whether Hegel is right in believing that his philosophy is not in any sense hostile to Christianity, whether the syllogism of Benedetto Croce, who identifies religion with myth, and myth with philosophy, and arrives at the conclusion that religion and philosophy are one, can stand, what are "Platonic and Aristotelian elements in Christian theology," whether the moral and aesthetic arguments for theism are valid, how the idea of personality in God is established on philosophical grounds, what elements of anthropomorphism enter into our conception of the Deity — these and a score of other topics are discussed in these lectures in the heavy style of the scientific expert. And the result of all can be summed up in the words of Goethe: Das will mir fast das Herz verbrennen, Dass wir so wenig wissen koennen. As a happy by-product of the perusal of a treatise like this we should consider it, if the Christian reader were confirmed in the ancient, yet perennial belief: "Thy Word is eternal in the heavens," and, "Thy Word is truth." D.

The Book of Job. *Moses Buttenwieser*, Professor of Biblical Exegesis, Hebrew Union College. 370 pages. $4.00.

This new work on Job is a novel contribution to the interpretational literature on this wonderful didactic poem of the Old Testament. The main feature of Prof. Buttenwieser's book is the rearrangement of chapters 16—37, by which he endeavors to unify their contents and bring them into closer relation with the general purpose and scope of the book. In so doing, the author departs from the traditions established by Christian scholarship and offers new suggestions towards the settlement of the Jobian problems, as will be shown anon. As to the prolog, he declares that the view held by many scholars that this is a foreign body in the book is unsound. He says: "The differences commonly pointed out between the Prolog and the Dialog have in reality no existence except in the minds

of the critics." (p. 7.) He also claims that the Babylonian-Assyrian poem, "I Will Praise the Lord of Wisdom," is not a source of the Job story, and that there is no relation between the Book of Job and the Egyptian poem, "The Discourse between a Man Weary of Life and His Own Soul." According to the author's view, the Book of Job is a product of finished art, in which the Prolog and the Dialog tally in the details about Job, and character and action are bound together in true unity. Satan, he argues, must be distinguished from the Satan of the later prophets, since "the later belief in Satan developed out of the Assyrian-Babylonian Tiamat-myth, probably through fusion with the Persian Ahriman-myth." (p. 32.) "The Satan of the Prolog occupies rank and place in the heavenly *entourage*, and is under orders from God, doing only what God has empowered him to do." (p. 31.) Moreover, the author holds that "the customary classification of the Book of Job as 'Wisdom-Literature' is a mistake. The book does not belong to the didactic poetry of the Bible; rather, as a number of scholars have pointed out, it is a drama in spirit and purpose, . . . having many parallels in the earlier and cruder stages of dramatic production." (p. 38.) The *meaning* of Job, its *lesson* and *purpose*, is to show forth the triumph of the eternal goodness that rules the world. "Though humbled by Him in the very dust, yet through sorrow and suffering he has come to know Him as the God of morality and boundless love." (p. 66.) The happy ending in chapter 42, 10. 12—17 the author regards as a later edition. In the original poem, health and prosperity were not restored to Job. The book ended by showing the end of Job's conflict with himself. "By humbly searching after the truth, by ridding himself of all pride and egoism, he has lost his old self, and in so doing he has found his real self, and attained the true vision of life. . . . This is the end — the end of the conflict and the end of the book; and what a fitting end it is!" (p. 66.) With regard to the date of the book, 400 B. C. is preferred by the author to earlier or later conjectures. The speech of Elihu the writer regards as an interpolation, as also much in the speech of God. Having rearranged the text entirely, the complete vocalized Hebrew text in this new arrangement is offered in an appendix, as also a literal translation. The Christian scholar might be interested in the author's translation of Job 19, 25 ff., which reads thus: —

> But I know that my Redeemer liveth,
> And that at last He will appear on earth.
> Even after my skin hath been torn from my flesh,
> Still will I cherish the hope that I shall see God;
> The heart in my bosom pineth
> That I may see Him, a Champion in my behalf,
> That mine eyes may see Him, and not as an enemy.

The interest in Professor Buttenwieser's book is mainly academical. In its essential features it is out of sympathy with the views of Christian scholarship. MUELLER.

Wartburg Publishing House, Chicago: —

Homiletics. A Manual of the Theory and Practise of Preaching. *Prof. M. Reu, D. D.* Put into English by *Albert Steinhaeuser, D. D.* 639 pages.

Shot through with an intelligent admiration of Luther and abounding in copious, well-rendered references to characteristic features of his homi-

letic work, this treatise is what a treatise on this subject should be. It has a Lutheran face and a Lutheran heart. It is, moreover, an up-to-date production in that it reveals a commanding grasp on the part of the author of the homiletic literature of the Church in all ages, registers the same in the bibliographies preceding each chapter, and weaves its most valuable thoughts into the respective discourse. Last, not least, it has paid proper attention to the works of English writers on homiletics and cognate subjects and critically reproduces its judgments, now with approval, now with disapproval. The work of interpretation by Dr. Steinhaeuser has been so well done that the reader is nowhere made painfully aware, as happens not infrequently in similar efforts, that he is reading a translation. The work will prove an excellent help to Lutheran students of theology, and to ministers who would like to review what they heard in the classroom years ago. — The arrangement of the material in this book is briefly this: Introduction (comprising the definition, the justification, and the division of homiletics). Part I. The Nature and Purpose of the Sermon: A. The Sermon as Organic Part of the Service of the Worshiping Congregation. B. The Sermon as Oration. Part II. The Subject-matter of the Sermon and its Derivation. Part III. The Structure of the Sermon. An appendix comprising nearly 100 pages is added, in which Practical Illustrations are offered. A threefold index of subjects, names, and Bible references completes the treatise.

D.

The Roxburgh Publishing Company, Inc., Boston, Mass.: —

To the Throne from the Sheepcotes. *William Schoeler.* 264 pages. $1.75. Order from Concordia Publishing House, St. Louis, Mo.

This is a story of David, the shepherd lad, of his life at the court of Saul, of his love to Michal, his persecutions and difficulties, and finally of his peaceful reign. The purpose of the book is to give the beautiful Biblical tale of David to present-day readers in a modern version, based upon the present-day principles of story-telling. Of course, the characters as represented in the Bible are far better delineated and create a more favorable impression, and the story as found in the Bible is by far more dramatic than represented in this rather sentimental tale. The following letter of David to Michal characterizes the author's style and method: "My love: — Though the king's command has sent me far away, in spirit I am always at your side. When I awake in the morning, I think of you; when I retire in the evening, I dream of you; in all my undertakings the knowledge of your love upholds, inspires, and strengthens me. As earnestly as a hireling desires the shade, so do I long for the day when my banishment shall come to an end, for my heart is sick from love. Without you, life is barren and meaningless; with you, all nature blossoms, and blooms, and sings. Be happy, my beloved! . . . Ever faithful and true, David." There is more force, power, and gripping human interest in the one single sentence of the Bible in which the Old Testament story-teller tells us that David loved Michal than in this whole gushing letter. One cannot improve on the Old Testament technique in story-telling. Hence it is best to read the Old Testament narratives as we have them in the Bible.

MUELLER.